5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

this division partly on similarity of customs among the different branches of the same class and partly on evidence furnished by the languages spoken by the various tribes.

The Nosu and Miao languages stand in one class and the Shan in another. In nearly all words of the first class the vowel ends the word. The trifling exception to this rule is found in words which end in "ng." These two languages are thus similar to the Japanese, where the same rule prevails. It can easily be noticed in such words as Yo-ko-ha-ma, Na-ga-sa-ki. In some words which have been taken from Chinese, whose language and literature have had great influence over the Island Kingdom, this vowel-ending rule has been modified, but in purely Japanese words the rule which is extant in Nosu and Miao prevails there also. This fact may strengthen the very reasonable idea held by some, that the Japanese race originally came from the east coast of China, where centuries ago the Miao races predominated. This vowel-ending rule, which gives great euphony to the languages, is broken when one comes to the Shan dialects, and one immediately concludes that the Shan belong to another race than the Nosu or Miao. On comparing the various dialects spoken by the different branches of the Nosu and Miao one soon sees that these two peoples have freely borrowed words from each other. The structure of the languages is, however, very different. In the Nosu languages the object follows the subject and precedes the verb. When one first came up against this peculiarity something very familiar seemed to touch one's brain. It seemed as if one had had a dream years ago, and then suddenly had run up against the places and events of the dream. After a while the ghost of Julius Cæsar appeared to one, and the memory

101 is not good. Scientifically, however, the change does not seem quite satisfactory, and practically, it is also very inconvenient. There are many kinds of frontier tribes living in the various southwestern provinces, and if all were uniformly designated as border people, there would be no means of differentiating them and confusion would ensue. Particularly specialists who are doing scholarly research in ethnology, linguistics, and related fields find this solution quite contrary to scientific principle. Furthermore, these frontier tribes, not being familiar with the Chinese language, are quite puzzled by the words "border people"/93/ and may even misinterpret them as some form of insult, in which case the intended remedy would defeat its own purpose. Upon investigation we find that the Lolo call themselves Nosu and give the name No to the Heh-I. In order to arrive at an appropriate name, why can't we transliterate these words into Chinese, which would not only simplify the matter but would also eliminate all possibility of misunderstanding or suspicion of intentional insult?

144 The Lolo belong to the Tibetan-Burmese group of people. The relationship is traceable in spite of the difference in racial types. The Lolo are in a medial position, being smaller than the Tibetans and
193 taller than the Burmese. All the words in the Lolo language are made up of several syllables with the stress falling on the last. Their sentences have inverted word order (the verb is placed after the noun; e.g., they
197 say "dinner to have" for "to have dinner"). Their language thus resembles the Tibetan and the Japanese and differs from the Chinese, indicating that the Lolo and Tibetan tribes might have sprung from the
173 same stock. Evidence of the Lolo's relationship to the Burmese may be found in one of the prevalent legends. Both the Burmese and the Lolo claim, with pride, to be the descendants of Meng Huo. The purpose of "The Eight Captures of K'ung-ming"--one of the good plays in the Burmese theater--is to counteract the plot found in the Manchus' "The Seven Captures of Meng Huo." /At the time of the Three Kingdoms (third century A.D.), Chu-ko Liang, or Chu-ko K'ung-ming, scholar-general of the Shu Han Kingdom, sent a Chinese army to the southwest to fight Meng Huo, chief of the native tribes there. According to the Chinese story, Meng Huo was captured seven times before he finally surrendered./ For similar reasons all the I claim to be legitimate descendants of Meng Huo and consider their lineage a great honor. Meng Huo was indeed a native of the southwestern border region and might very well have been an ancestor of these tribes. But the Lolo and the Burmese tribes originated long before the period of

[175 cont.]

142 582 [177] marry only with persons of the same tribe. A fact, however, which does not prevent them, as we have indicated above, from adopting the customs and even the costumes of the other groups, but without going as far as a "misalliance."

181 While the "Lolo" of China have retained the character of warriors and plunderers, the "Lolo" of Tonkin are of a peaceful and rather indolent disposition, which frequently places them in a position of inferiority in relation to their more energetic and active neighbors.

273 276 [176] They often use alcohol, tobacco, and especially opium to excess.

197 The "Lolo" of Upper Tonkin use Burmo-Tibetan idioms, whose vocabularies vary noticeably from one tribe to another.

193 The elements of the sentence follow one another in the following order: subject, adjective, direct complement, verb, indirect complement, preposition.

Example: My good father sells (his) house to (a) man.
(of) me the father good house sells man to.

198 212 They use the "kouan-hoa" and sometimes the "Thai" as languages of commerce; they use Chinese characters for their writing.

They have no special form of writing and are not acquainted with the writing used by the "Lolo" of Yunnan.

153 Moreover, they are rather intelligent and capable of receiving a certain degree of culture.

291 [177] The men are progressively adopting the costume of the "Thai"; however, they preserve a suit of the distinctive tribal costume in which to be dressed after their death, so that their ancestors may be able to recognize them. The "Lolo" costume consists:

1. Of a short jacket, opened widely in front of the chest and not reaching below the belt.

2. Of a wide pantaloon, bearing at the lower part of the legs an embroidered band done with red-and-yellow thread and representing squares and triangles separated by broken lines.

3. Of a turban of very dark-blue material, whose extremities bear embroidery similar to that on the pantaloon.

[302] No part of the head is shaved. The hair is wound in a chignon behind the head and bound in the turban.